

FOURTH ANNUAL REPORT  
OF THE  
SOUTHERN AID SOCIETY,

PRESENTED BY THE  
EXECUTIVE COMMITTEE,  
AT THE  
ANNUAL MEETING OF THE SOCIETY,  
IN NEW-YORK,

OCTOBER 29, 1857.

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1857.

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## FOURTH ANNIVERSARY.

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The *Fourth Anniversary* of the SOUTHERN AID SOCIETY was held at their office, in the city of New-York, on Wednesday, October 28th, 1857, at eleven o'clock A. M. In the absence of the President, Rev. Dr. BAIRD was called to the chair.

The exercises were opened with prayer by the Chairman. The Treasurer's Report was submitted by G. HALLOCK, Esq., and the Report of the Executive Committee by the General Agent; whereupon the Society adjourned to meet in Dr. Adams' Church, on Madison Square, at half-past seven o'clock P. M., on Thursday, the 29th of October.

### ADJOURNED MEETING.

Agreeably to the above resolution, a public meeting was held in Dr. Adams' Church, on Madison Square, on Thursday, October 29th, at half-past seven o'clock.

In the absence of the President, JAMES BOORMAN, Esq., WILLIAM G. BULL, Esq., by invitation, took the chair.

The opening prayer was made by Dr. J. J. OWEN, of the Free Academy.

The Treasurer's Report was read by GERARD HALLOCK, Esq., Treasurer of the Society; and the Report of the Executive Committee was presented by the General Agent, Rev. JOSEPH C. STILES.

The audience then listened to two very interesting addresses, by Rev. J. D. MITCHELL, of Lynchburg, Virginia, and Rev. JOHN TODD, D. D., of Pittsfield, Mass. The benediction was pronounced by Rev. Dr. BAIRD.

After the anniversary services were concluded, a business meeting of the Society was held in the same place, (Rev. Dr. Adams' Church.)

Rev. Dr. PARKER was called to the chair. The reports of the Treasurer and of the Executive Committee were ordered to be printed under the usual supervision.

WILLIAM ROPES, Esq., of Boston, was elected a Vice-President of the Society.

His place as a Director, thus vacated, was filled by the election of the Rev. MILTON P. BRAMAN, D. D., of Danvers, Mass.

Gov. FAIRBANKS, of Vermont, having resigned his position as a Director, Rev. JOHN TODD, D. D., was elected to fill the vacancy thus created.

The Society appointed an Executive Committee at Boston, consisting of ten individuals, including the Vice-President and Corresponding Secretary, resident in that city:—Rev. GEORGE BLAGDEN, D. D., Rev. BARON STOW, D. D., AMOS A. LAWRENCE, Esq., JAMES M. BEEBEE, Esq., JAMES C. DUNN, Esq., ABNER KINGMAN, Esq., Hon. CALEB STETSON, and Rev. EBENEZER BURGESS, D. D.

Rev. JOHN A. ABRO, D. D., of Cambridge, Mass., was appointed a Director of the Society, in the place of Dr. BLAGDEN, nominated as a member of the Executive Committee at Boston.

The Society expressed its gratification and gratitude in view of the excellent addresses with which the audience had been favored.

The General Agent was invited by the Society to devote the whole of his time during the ensuing year to the promotion of its interests, recommending that his salary be secured independently of the general contributions of the Society, if possible. Rev. J. P. HOVEY and GERARD HALLOCK, Esq., were appointed a committee of conference with the General Agent upon the subject of this invitation.

# CONSTITUTION.

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ARTICLE I. This Association shall be called the SOUTHERN AID SOCIETY.

ART. II. The object of this Society shall be the diffusion of Gospel Truth in the Southern and Southwestern States: and in all ordinary cases this shall be done under the direction of Ecclesiastical Bodies or Missionary Organizations of an Evangelical character within said States.

ART. III. The officers of the Society shall be a President, Vice-Presidents, forty Directors, a Treasurer, and a General Agent, to be appointed annually by the Society, and to constitute a Board of Management, seven of whom shall, at any meeting regularly convened, constitute a quorum. The General Agent shall also act as Corresponding and Recording Secretary.

ART. IV. The Board of Officers shall appoint an Executive Committee of ten persons, including the President, Treasurer, and General Agent, residing in the city of New-York and its vicinity, five of whom shall constitute a quorum at any meeting regularly convened. The Committee shall have the power to appoint its own meetings, fill any vacancies that may occur in its members during the period for which they were elected, call special meetings of the Board, or of the Society, for the settlement of such matters as they may be unable or unwilling to decide upon themselves; receive Auxiliaries; create and employ such Agencies as the interests of the Society may require; appoint Missionaries; have the control and disposal of the funds, property, and

estates of the Society ; and make an Annual Report of their proceedings to the Society.

ART. V. The President, General Agent, and Treasurer of the Society, shall be, *ex-officio*, members of the Executive Committee.

ART. VI. Persons having taken part in meetings preparatory to the formation of this Society, may become members of it by subscribing to this Constitution. Other gentlemen who approve of the object and principles of the Society, may become members by the vote of two-thirds of the members present at any regular meeting, annual or special, or by the payment, at any one time, of one hundred dollars into the treasury.

ART. VII. Any Missionary Society or Association, organized to labor according to the principles and on the plan proposed by this Society, which shall agree to pay its surplus funds into its treasury, and shall send to the General Agent a copy of its Constitution and Annual Reports, with the names of its Missionaries and fields of their operation, may be admitted as an Auxiliary.

ART. VIII. The Annual Meeting of the Society shall be held in the city of New-York, or such other place as the Executive Committee may designate, on the last Wednesday of October in each year, when the officers shall be chosen, Treasury account presented, and the proceedings of the foregoing year reported.

ART. IX. This Constitution may be altered at any Annual Meeting of the Society by the votes of three-fourths of the members present.

## FOURTH ANNUAL REPORT.

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This day the SOUTHERN AID SOCIETY reaches its FOURTH ANNIVERSARY.

Two singular facts have marked its history during the period we are assembled to review. The foreign engagements of the General Agent during the earlier portion of the year, and the impracticable condition of the monetary affairs of the country during its closing months, have combined to bereave the Society this year of more than half of the labor devoted to its interests in years past, inadequate as that labor has always been. The hand of Providence has touched the foundations of our enterprise since the last anniversary, as well as its management; for while the practical withholdment of its missionary supplies from the South by one religious body seemed to augment the necessity of such an agency as ours, the suspended issue of the secession from *another*, renders that very necessity measurably uncertain.

Notwithstanding these apparent embarrassments, the Executive Committee of the Southern Aid Society do yet welcome the return of this anniversary, with the sincere conviction that a kind Providence has laid us under obligations of gratitude quite as manifest as those of any preceding period of our history. Through lack of human service, as well as through providential embarrassment, it is true our income this year is not as large as it was the last; yet, through providential favor, it is decidedly more encouraging than the Society had any reason to anticipate. Those churches, too, which have hitherto constituted so large a portion of our field, may form such ecclesiastical connec-



tions as will measurably place them beyond the necessity of our aid; it is yet far more probable that their independent organization will but increase their dependence upon us. Whatever may or may not be true on these points, it is certainly gratifying to record the fact that the great Head of the Church seems to have signified his approbation of the labors and expenditures of the year, by bestowing a blessing upon the churches and laborers assisted, at least as general and extensive as has marked any preceding period of the Society's operations.

### FINANCES.

It may not be known to all that the Southern Aid Society has never enjoyed the entire services of any one man during any year of its history. Since, therefore, it has been providentially limited this year to a *portion* only of its former scanty allowance of labor, we rejoice that our Treasurer has been permitted to present so encouraging a report.

COLLECTIONS.—The balance in the treasury at the last anniversary, \$3,833 04, cash receipts this year, \$7,465 14, and outstanding subscription, \$2,850, make our total resources this year, of all kinds, \$14,148 18—a sum smaller than that which was placed at our disposal the last year, but greater than any sum committed to us during any previous year.

DISTRIBUTIONS.—The half of this amount (necessary expenses excepted) the Committee intrusted to ecclesiastical bodies in all parts of the country for distribution within their respective bounds. The residue the Committee appropriated to some twenty-seven ministers, special missionaries and public churches, in response to applications addressed directly to the Society.

From the formation of the Southern Aid Society, the two strongest objections of its opponents—viz.: That the South would not accept of its assistance, and if she did, that God



would not bestow his blessing upon it—have always described the two gravest anxieties of its friends. *Will the South indeed cheerfully receive the offered aid of their Christian brethren of the North? Does the missionary assistance of the North verily build up the kingdom of Christ at the South?*

A deliberate answer to these two inquiries will comprise the substance of what your Committee feel it important to report.

### APPRECIATION.

*That the South stands ever ready to receive the missionary supplies of the North with becoming Christian appreciation, we have been abundantly assured, from the origin of the Society.*

The fact would seem to be attested by the multitude and earnestness of applications for missionary aid addressed to your Committee from every Southern State, from the earliest existence of the Society. The hearty expressions of gratitude and honor multiplied from the beginning, by those who have received our appropriations, must forever set the question at rest in every mind which will take the trouble to peruse them. We will record a few such testimonials, addressed to us during the course of the year.

From the published report of the Domestic Missionary Society of Richmond:—

“It is due to that noble institution, the Southern Aid Society, that we should make public record of our grateful sense of their continued munificence towards us. They renewed their former contribution of four hundred dollars in aid of the general operations of the Society the last year, and likewise remitted to one of our missionaries, through the Secretary, two hundred dollars, to sustain him in his extraordinary and hitherto successful labors in behalf of the colored population.”

Rev. R. McClean, Chairman Missionary Committee, Synod Mississippi:—

“In our efforts to sustain the gospel at the South, we hail the Southern Aid Society with *gratitude and pride*. Every

dollar you give us tells with power that there are those who, although widely separated from us as to sectional position, yet deeply sympathize with us in a common work."

Similar are the terms employed by all other religious bodies in correspondence with us.

Rev. T. N. Haskell, Washington city:—

"We assure you of the gratitude of myself and people to your Society, for their kind benefaction. Our prayer is, that God will enlarge the resources and operations of the Southern Aid Society, until every destitute portion of the South and Southwest shall have like occasion with ourselves to thank our Heavenly Father for its organization. We feel that it is a society born in due time to do a great and a good work."

Rev. W. R. Smith, Leesburgh, Va.:—

"This, so prompt and cheerful response to our appeal in time of need, cannot fail to excite deep gratitude in our hearts, and must awaken sympathy and interest in your noble Society both North and South. It must exert a prompt and happy influence in preserving and prolonging a spirit of true union, of love, interest and effort between Christian men in the two sections of the country. Our prayer shall be for its constant prosperity and success."

Rev. James W. Phillips, Hannibal, Mo.:—

"Yes, my dear brother, should you and your Committee deem the funds at your disposal more needed by others, in your denial of this request, I shall most cheerfully acquiesce in the wisdom of your decision. I have full and delightful confidence, and shall ever cherish sentiments of profound gratitude for the most timely relief furnished me last year. The recollection of the cheerful promptitude and generosity with which my application was *then* answered, is now and will be in *future* exceedingly pleasant and cheering.

Rev. Matt. Marshall, Fayetteville, Tenn.:—

"The churches are weak at the South, and need help. Thank God! the Southern Aid Society has come up generously to our aid. May God bless the Southern Aid Society, and may He abundantly reward our northern friends for their liberality to us, your brethren in Christ."

Rev. R. Campbell, Trinity, La.:—

"Please accept our grateful acknowledgments for the timely and great blessing which you have bestowed upon

myself and church. We know not how to express our feelings of gratitude to our Heavenly Father for the existence of the Southern Aid Society. The timely aid sent us will inspire us, we trust, with stronger faith in God, and encourage us to go forward in his work. May the Lord bless you, and every member of the Southern Aid Society, and may He cause it to exert a lasting beneficial influence upon the history of the world."

No man can read these testimonies, to say nothing of a multitude of analogous statements published by this Society for the last four years, without perceiving instantaneously and precisely how the truth stands on this point. Those missionaries who go to the South to preach the sinfulness of the relation of master and slave, and thus by their spirit and doctrine work directly to upheave the foundations of society, will surely meet a prompt and indignant rejection. But all ministers of the gospel who are content to follow Jesus Christ and his Apostles, and while they proclaim the Scriptural duties of the master and of the servant, at the same time exhibit a spirit and principle supremely fixed upon the salvation of souls, and the upbuilding of the Church of Christ, will find no people more prompt to receive missionary aid, or more grateful for its bestowment, than those who compose the southern section of this Union.

### INFLUENCE.

*But do the funds of the North annually expended by this Society in Southern Missions actually accomplish the end of their contribution? Do they save perishing souls, and promote the best interests of the kingdom of God?*

We should argue this fact, first, from the sincere gratitude expressed by those who have been the recipients of these precious bounties, for they could not *misimprove* blessings so properly appreciated; and, again, from the peculiarly efficient bearing of the gospel upon Southern population, as proved by a comparison of church records at the North and at the South for the last six years—for, explain the fact as

we may, these records do present a striking disparity in favor of the South. But we trust we shall furnish a more satisfactory testimony by laying before you a rapid review of the results of the appropriations of the year.

#### TRACT MISSIONARIES.

In the judgment of your Committee, no operation of the Society should awaken a higher satisfaction than our appropriation of \$800 per annum in partial support of two tract missionaries in the city of New Orleans. These brethren regularly transmit to us a monthly report of their labors. We wish we could present these documents bodily to the Christian public. The exceeding religious destitution of the lower classes of the population of the city, and the equally remarkable piety, capacity, fidelity and success of these servants of God, would richly repay the perusal. We must content ourselves with a rapid sketch of their work.

SAMUEL MURDOCK, formerly in the service of the Ladies' Missionary Society of the Second Presbyterian Church of New Orleans, is a long tried, faithful and successful Christian workman among the poor and the afflicted. He daily visits the destitute population of the city from house to house, distributing Bibles, books and tracts, winning pledges from Sabbath-breaking families that they will attend public worship, gathering children for Protestant Sabbath-schools, finding shelter for the homeless, begging alms for the starving, comforting the dying, burying the dead, and to all the poor heartily offering prayer and the gospel of Jesus Christ. His reports present a monthly average, when in health, of near 1,000 visits, 6,000 distributed pages, 100 children pledged to attend the Sabbath-school, 12 families to attend religious worship, with a varying account of poor widows and orphans taken to the asylum, and of wandering souls arrested and converted. These reports abound in the narration of touching attentions, temporal and spiritual, to the

most abject and hopeless sufferers earth ever saw. No Christian or sinner could arise from their perusal without feeling that a great and wicked city contains no brighter angel of mercy than a faithful Tract Missionary.

The Southern Aid Society, ascertaining that some of the prisons, hospitals and asylums of the city were very inadequately supplied with efficient religious privileges, have complied with the earnest suggestions of Christian friends, and directed Mr. Murdock to devote his principal attention to the inmates of these institutions. Our missionary found but little embarrassment in obtaining access to this most wretched class of the human family. At the period of the last report, the Charity, Marine and Insane Hospitals, the Parish and Police Prisons, the Work-house, the St. Anna, the Boys' and the Girls' Asylums, the Houses of Refuge for Boys and Girls, &c., contained some two thousand inmates, who not only welcomed the missionary with great cordiality, but, by the testimony of their Superintendents, exhibit an improving morality under his ministrations.

Who can doubt the most happy influence of such a laborer upon the most abandoned children of the city? "A little boy caught me by the hand in the street last Saturday evening, and thanked me for that 'good book' I had given him a few days previous, (Proverbs of Solomon,) and said, 'I love to read it so much.'" "Two Sabbaths ago, the teacher requested a class of five little girls, gathered a few months since into the Sabbath-school from the streets, to say, individually, what they habitually desired above all things. The first said, 'To be prepared for heaven;' the second, 'That she might so live as to spend an eternity with the just made perfect;' the third burst into tears, and the teacher, overcome by her own emotions, could proceed no further."

Who can doubt the rich consolations scattered through many a *Northern family* by the pious attentions of this good man to their wretched and friendless kindred in the far



South? On the death of *William J. Courtney*, his four boys, aged from eight to fourteen, lay sick of the measles on one bed in an adjoining room. Having often conversed and prayed with the father in his illness, our missionary naturally felt for the orphans on his decease. Unwilling, after due inquiries, to place them in an institution which had consented to receive them, he wrote to the postmaster of the northern village whence their father had emigrated many years before, and inquired concerning the relatives of the orphans. The happy issue of this considerate, laborious benevolence, brought to view a grand-parent in easy circumstances, who sent out a messenger to conduct the orphans back to the early home of their father. "Spent all my strength in trying to procure a passage for *Mrs. Young*, an excellent woman from the *North*, who had worn herself out in taking care of the sick and suffering for the last seven years, and has now been for five months prostrated by disease, her earnings all spent. More successful to-day: arranged with the agents of the packet ship 'Union' to carry *Mrs. Young* and her little son to New-York for fifty dollars, besides providing an additional sum to pay her other necessary expenses." "Here (Sailor's Home) I met a lad, son of *John Kempton, Malden, Mass.*, whom I had often visited in the hospital, on the borders of the grave, and had written to his father. Physicians thought he could not recover. Now going on board ship for Boston; seems to feel his lost condition as a sinner; great hope of him; always fond of reading the Bible and good books."

Of his last visit to the Charity Hospital, (675 inmates,) he writes thus:—"I visited the wards from day to day, and was forcibly reminded of the Scripture, 'In the day that thou eatest thereof thou shalt surely die.' Here is sickness and suffering of every grade, of all ages and many nations—many on the confines of another world. I could only direct them to the Lamb of God who taketh away the sins of the world.

Many are glad to get a tract to read, and to see one who could speak to them a word of sympathy and comfort. In the surgical department, painful operations are constantly being performed. Saw there *Capt. Williams*, his son and an old sailor, from *Bath, Me.* They had been exposed on a wreck at sea seventeen days, and suffered everything but death. Their limbs were dreadfully frost-bitten; the flesh was all off *Capt. W.*'s feet, and he was about to have them amputated. A little boy, nine or ten years old, was suffering from a constant issue in his hip. He was a picture of patience. He said he loved the blessed Saviour, and prayed to him every day to forgive his sins. The work of death was going on every day while I was there. *Capt. Williams died.* A thousand dollars were raised for his son and the old sailor, and they returned to the North."

Very probably, our missionary, himself a Northern man, had much to do in recommending these sufferers from the North to the sympathy of the community, and in raising this sum of money. For, on examination of his reports, we find, during the last six months, the sum of \$483 74 distributed by him, in small sums, to relieve the distressed. This money he had, without doubt, collected for the purpose.

On the transfer of *Mr. Murdock* to another field, the Committee engaged to advance to the ladies of the Second Church, the sum of \$400, toward meeting the expenses of a substitute. They employed *Mr. H. B. Lamb* to officiate as their Tract Missionary. We have received four monthly Reports from this laborer. His diligence none can question. He has sometimes made more than a thousand visits during the month, distributed more than 8,000 pages of Tracts, and in the four months, reports 208 families destitute of the Bible—57 supplied—a considerable number induced to attend public worship, and others to send their children to the Sabbath-school.

Both of these missionaries seem admirably adapted to



their work. The one is more advanced in years, and possibly, in profound personal piety; and while the other exhibits no lack of devotedness, he betrays unusual *mental vigor and acumen*—has laid up stores of knowledge of religious doctrines, (true and false,) both Scriptural and historical, and handles the same with admirable address. The Committee beg leave to present a specimen of his quickness and good temper in the performance of his work.

“On entering a house the occupant inquired, ‘What news?’ ‘Glorious news! Salvation for sinners, and nothing to pay!’ The man smiled, and returned thanks for the tract.

“‘I have no time to read the Bible,’ said another. ‘I have to earn my living.’ ‘But man shall not live by bread alone, but by every word which proceedeth out of the mouth of God.’ He promised to attend church, and said he would be pleased to see me again. A Catholic said, ‘You Protestants are going wrong.’ ‘We are going to God, for he says, ‘Come unto *me*.’ You are going to the priest, for so your religion teaches. Now *I* get *heaven* by going to God, but you get a *roasting fire* by going to the *priest*.’” Another asserted, “Protestantism commenced with Henry VIII., and with Luther.” The missionary responded, “Henry VIII. was a bad man, and a *Catholic*, for he left £500 for masses for his soul.” “Spoke of Wickliffe and Huss, and was requested to repeat my visit. ‘I am a Roman Catholic. My father and mother were of the same religion.’ I replied, ‘They who worship the sun, moon and stars, give the *same* reason for *their* religion.’ ‘The *Bible* is not for *me*. The *priest* might read it.’ I showed him what was *good* for the *priest* cannot be *bad* for the *people*. A Catholic refusing tracts, said they were ‘trash and stuff.’ I responded, ‘You have none of *St. Peter’s* charity.’ I gave him the Romanist Catechism’s definition of charity—‘to love all.’ He became friendly—several listened. He said, ‘You have *refined me*, anyhow.’ A Jewish lady said, ‘We are Jews—

we believe in the *Law*.' I said, 'Christians believe in the *Gospel*. How can you be saved by the *Law*, madam?' An infidel—'Did you ever see God?' 'No, I never did.' 'Were you ever in New-York?' 'No.' 'Do you believe there is such a place?' 'Yes!' 'Then things may exist which we have never seen; may not God exist, though I never saw him?' 'Then you do not believe in Purgatory?' 'No, madam—not in a *roasting* or *burning* out of sin by *fire*; but in a *washing* out of *sin* by the *blood* of *Christ*.' She adduced the text, 'Whether the tree falleth to the *north* or the *south* there shall it lie.' 'If therefore it falls into Purgatory, it lies there.' I answered, 'The text speaks of only *two* places—no *middle ground*.' She seemed to take the argument. I read, 'The blood of Christ cleanseth from *all* sin.' If all sin is cleansed by the blood of Christ, what work is left for Purgatory? Read passages in Ephesians, Colossians, Acts, and Luke, teaching forgiveness of sin for Christ's sake, and urged, when God, for Christ's sake, *forgives* a sinner, he will not send him to roast in Purgatory for *that* which he *forgave* him. 'That *wafer*! the *very body* and *blood* of *Christ*! Can you believe that *your God* can be *blown away* by the wind, or *carried* in a *priest's pocket*! or *eaten* by a dog? or that *water* can *melt* Him who *walked* on the water? That wafer cannot be Jesus Christ. It was not born of the Virgin Mary. It will not come to judge the world at the last day.'" To a spiritualist the missionary says:—"If the Bible is true, spiritualism is false; for the Bible says, 'And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot; neither can they pass to us, who would come from thence.' The impassable gulf between good and bad spirits, seemed to have been fixed for the destruction of spiritualism; for Christ here teaches that the spirits cannot go roaming about at the whims and humors of fanatical ladies, called Mediums."

It should not be inferred from this extended sketch of the Missionary's tact, in dealing with sceptics and bigots, that there exists in his ministry any lack of attractive, instructive, or consolatory appeals to other classes. In a word, when we review the faithful and skillful labors of these two servants of the Lord, in a population so numerous, destitute, and afflicted, we cannot but comfort ourselves with the strong conviction, that the Society will cheerfully approve our annual expenditure for their support.

#### LUTHERAN SYNOD.

The Committee have been greatly interested in a missionary operation which we are prosecuting in the State of Mississippi. It is as characteristic of Southern population as of Northern, that it travels regularly—westward; and of Southern denominations as of Northern, that they send out their ministers to gather their emigrant families into churches, and to build the wastes. The *Lutheran Synod*, whose churches are spread through *South Carolina and Georgia*, within a few years have dispatched five of their ministers, (three valuable men who left remunerating charges, and two licentiates,) to follow their members, who had settled in various sections of the State of *Mississippi*, and furnish them with the privileges of the gospel. These missionaries soon organized a Synod of their own; for it was impossible to co-operate any longer with their brethren in the far-east. But they found another difficulty, not so easily overcome. With all frugality, how could they provide for their families in the wilderness? They made known their necessities to their brethren in the East; but the parent Synod could raise only \$150 to be distributed equally among the five families. Oppressed with a sense of their responsibility to do something more for their suffering brethren, and yet not knowing how to relieve this anxiety, the Rev. J. B. Anthony, President of the *Lutheran Synod of South Carolina and Georgia*, (a Christian minister of

whose excellent character and high standing the Committee have ample information,) casually encountered in the Christian papers of the day, the appellation of our Society. In the absence of any distinctive *sectarian* affix, he ventured to address the Secretary. He declared his entire ignorance of the principles which regulate the appropriations of the Body, and could only say that the five ministers above referred to, were laborers in a *Southern* field, and greatly needing *aid*. Having obtained all due information in the premises, the Committee promptly and gladly remitted to the President of the South Carolina Synod the sum of \$100 apiece for the five brethren in Mississippi, and have since renewed the grant.

That the gospel is doing its valuable work in the hands of this little band of Christian pioneers, we cannot doubt. They marked out a missionary field spreading through four or five large counties; they established some twelve or fifteen preaching stations, and soon formed churches at most of these points; they first preached in private houses, then in log churches, and are now building neat frame edifices; they travel many miles to reach their appointments, preach twice or three times on the Sabbath—ordinarily to the colored people in the afternoon, whose accommodation they do not overlook in the structure of their churches; they all organize Sabbath-schools, and are certainly sufficiently Scriptural and faithful in their management. Before preaching, the minister often spends two hours in the school, whose discipline requires that the *Scriptures* shall first be read, then *recited*, then *lectured* upon. These five ministers all report reviving seasons in the past, record frequent admissions to their churches—*three, nine, ten, eleven, thirteen, sixteen, sixteen, &c.*—and seem to look for yet better times in the future. Their churches in two or three years have generally increased from *five or ten to fifty or sixty*. The good and bad points of the population amongst which these brethren have la-

bored are thus brought to view :—" Intemperance, gambling and Sabbath-breaking are the prominent obstacles to the progress of the gospel in this region." And yet the missionaries testify that all this population, " rich and poor, professors and non-professors, the intemperate and gamblers, are a kind-hearted and liberal people. When you visit them at their houses they seem to think too much cannot be done for your temporal comfort." The *great moral change* which has been effected, largely through their ministry, is thus described :—" Here, where a few years ago the sound of the gospel was scarcely ever heard, and a Sabbath-school was never known, the gospel is now preached every Sabbath, and Sabbath-schools are well attended." The *straits and hardships of the agents* may be imagined, first—from an opinion expressed by Rev. Mr. Anthony, that prior to his application to us, *no one* of these five ministers *ever received* the sum of *one hundred dollars* in money in any one year; and, again, from their *own* testimony, that accumulated discouragements found us at one time "*almost ready to give up*;" but just here the *Southern Aid Society* came to our rescue, and has indeed been a friend to us in necessity." And while they are pleased to say that "they are brought under lasting obligations to the New-York Southern Aid Society," and do tender to us their "most hearty thanks and prayers," we respond, that the Committee have certainly counted it a privilege to be made acquainted with their struggles in the past, and the Society will surely rejoice in all their prosperity in the future.

#### COLORED POPULATION.

We are happy to believe that attention to the religious claims of the colored population is, and long has been, regularly increasing throughout the entire South. Almost every annual report the Committee receives gives some evidence of this fact, especially in the prevalent custom of preaching to them on the afternoon of the Sabbath. We were pleased



to notice in the monthly reports of our Tract Missionaries in New Orleans, that the *colored* families of the city were visited as regularly as the *whites*, and received precisely the *same* religious ministrations which were extended to *others*. We record two specimens:—"Next house, colored family. The woman inquired, 'Are colored children admitted to your school?' I answered, 'Yes!' 'Well,' said she, 'I have *two*, and will bring them over myself on Sabbath morning'—and returned thanks." "This—a colored family. One young woman can read French, and expressed a wish for a Bible, and said she would speak to mother about sending the children to the Sabbath-school." A Maryland correspondent communicates the following facts:—"More than a usual interest is manifested in our neighborhood, in the religious instruction of our colored and slave population. One missionary to *them alone* is already in the field, and another is spoken of. Twenty gentlemen have subscribed fifty dollars each to secure the services of a suitable person to give them Bible instruction, and teach them the way of salvation. Who doubts that it is the gospel which leads alike the slaveholder and the Northern man to a proper consideration of the duties of this relation? A young gentleman, a slaveholding farmer, in comfortable circumstances, having recently experienced the grace of God in his heart, and connected himself with the Methodist Church, came forward, and, at his own expense, offered to support a missionary to instruct and preach to this class of our population." From a recent report of a Missionary Society in Virginia, we extract the following paragraph, expressing its surprise at the recent developments of so lively an interest in the subject of the oral instruction of our colored population. The report proceeds to say:—"As a cheering augury of its general diffusion, it may be stated that a numerous delegation from various denominations of Christians, from every part of the State, distinguished alike for piety and in-

telligence—recently met in this city, to consult upon the best means of extending and promoting the efficiency of Sabbath-schools—*unanimously resolved*, to recommend to the general adoption of the churches and of benevolent individuals among us, a system of *oral instruction of our colored population*, through the agency of *Sabbath-schools*.” Such are some of the testimonies which have reached us indicative of a growing interest in the spiritual condition of the colored population.

It is very pleasant, too, in this connection, to observe the success which ordinarily attends faithful Christian labor in this field.

*Rev. G. W. Leyburn*, of Bedford County, Virginia, partially sustained by the Society in giving the gospel to the negro population of the region in which he resides, though interrupted in his labors by various causes during the year, yet exhibits the liveliest interest in their welfare. He speaks of *conversions* amongst them in connection with his efforts, both in his own family and amongst his neighbors; of the pleasing interest they often manifest in the instruction they receive, and of the pleasure he himself experiences in toiling for their highest good. He repeats his strong conviction of the general progress of the cause.

The *Rev. Brice A. Martin* is the settled pastor of Morris Church, Campbell County, Virginia. He preaches every afternoon to the Blacks, and conducts a *catechetical* class, which he has regularly taught for two years. The masters often attend, and are well pleased with the good order and serious attention of the servants. This good man’s labors, by God’s blessing, have made a great impression upon them during the year. At the close of his first quarter, he writes:—“I have the pleasure of reporting the hopeful conversion of *five* more colored people from this place, and not less than *thirty* others awakened.” These last attended regularly upon his instructions, but ultimately connected themselves with



other churches. The congregation became so enlarged that the house would not seat them, and the slaves, he says, "speak of making an effort to raise money to enlarge it." They have since made the effort, and raised a considerable sum. In his report for the next quarter, he remarks:—"The Lord is still blessing my humble efforts to benefit the colored people in the vicinity of this place. Since my last report *seven* others have professed faith in Christ. Subsequently he reported six additional conversions—making *nineteen* in his immediate neighborhood.

Mr. Martin is a man of very limited means. At the recommendation of leading brethren in Virginia the Committee have enlarged their annual appropriation to his support, and thus enabled him to devote one Sabbath in a month to the colored population of the city of Lynchburgh, embracing a station a few miles distant, where his labors have been favorably commenced.

The *Rev. Mr. Dawson* is the pastor of a Baptist church on the Santee, South Carolina, which embraces a very large number of slaves.

To meet his four Sabbath appointments, at four different stations, this servant of God rides a circuit of two hundred and fifty miles through South Carolina and Georgia every month. He manages to support his family, and meet all his traveling expenses, on a salary of \$400. And he so happily executes his ministry to his large congregation of slaves, that a Director of this Society, resident in Philadelphia, called to witness his pastoral fidelity and skill, conferred honor alike upon himself and upon us, by passing through our hands the sum of \$100, as a testimony of his devout interest in this church on the Santee, and its excellent pastor. He informs us that the solid benefits of his ministry for years, to bond and free, had encouraged the neighboring planters to build a larger and more comfortable and costly church, and to secure, if possible, a larger portion of his time.

*Joseph Williams* is a man of color, long and well known to an officer of this Society. He was hopefully converted some thirty years ago, at a meeting which this officer attended in St. Mary's, Georgia, and joined the Presbyterian church of that place at that time. He soon became a zealous exhorter, and, anxious to preach the gospel, was instructed for years by the then excellent pastor of the Presbyterian church in Macon. For the last five and twenty years Joseph has been nominally a slave, but, under the supervision of the Presbyterian church, actually preaching the gospel, popularly and successfully, to blacks and whites, in various sections of the State. During the last year his labors have been unusually marked by the Divine benediction. Some forty persons of color, and a few whites, have been numbered as hopeful converts under his ministry at one of his preaching stations in McIntosh County, Georgia. Like all itinerants, Joseph must have his food, raiment, and horse, and live by the charities of the pious. The Southern Aid Society are well content to be enrolled amongst those who contribute to enable this fellow-servant of Jesus Christ to prosecute his work, and blow the gospel trumpet to bond and free. The efforts of the Committee to promote the evangelization of the colored population of the South, will doubtless command the warm approbation of the Society.

#### PARTICULAR CHURCHES.

*Knoxville, Tenn.*—The Rev. Jos. H. Martin, pastor, writes thus:—"The Lord has blessed my church and congregation. We have been greatly revived. Several backsliders have been reclaimed, and some *thirty-five* profess to have experienced a change of heart. The revival has been powerful, also, in the Methodist and Old School Presbyterian churches. The gospel is indeed the power of God and salvation the world over. I hope you and your friends will go on in your enterprise of *aiding* to spread it in the South."

We hear of religious interest and conversions in other congregations within the bounds of the Synod.

*Hannibal, Missouri*—Rev. James W. Phillips.—This church and pastor have in like manner been called to praise and gratitude for an interesting dispensation of God's reviving Spirit. The pastor trusts that the result will greatly strengthen the cause of Christ in the city. He reports, that "last Sabbath we received into our communion seventeen members. About *as many* more professed submission to Christ. Most of them were connected with the Sabbath-school and catechetical class, and were children of the covenant. We feel that God has truly done great things for us, whereof we are glad. Much seriousness still prevails in our congregation." He subsequently writes:—"Our church is in an encouraging state of peace and harmony. Our congregations on the Sabbath are as large as our building will accommodate, and would be larger if our accommodations were more ample.

*Cross-Timbers, Hickory County, Missouri*.—We have often heard of Rev. *L. P. Morrison*, pastor of this church. We are not surprised at the terms of affection and respect employed by its elders in commending their beloved pastor to the favorable notice of the Society. They speak of his still serving them with his "usual devotion and acceptance;" of the blessing of God continuing to follow his labors; of "souls added to the Lord" under his ministry; of his having recently embarrassed himself in his devotion to his people. This church has increased under the pastorate of this good man fourfold in five years. There is at this time, we are happy to say, an interesting state of religion in the congregation. Our last letter informs us that "ten or twelve have recently professed a saving change."

*Fayetteville, West Tennessee*—Rev. Matt. M. Marshall, stated supply.—This servant of God was known by all the churches and brethren to possess extraordinary pulpit ability. A

mutual friend of our Society and of Mr. Marshall, was so fully convinced that his labors were injudiciously scattered over too large a surface, that, unknown either to the people or the preacher, he proposed that our Committee should offer to the Presbyterian church of *Fayetteville* (one of Rev. Mr. Marshall's preaching stations) the sum of \$300, to enable their pastor to devote all his time to this one charge. The proposal was made and accepted, and God has manifestly smiled upon the movement. The minister writes, that as for himself, he has enjoyed a greater freedom from worldly care, studied to better purpose, and systematized both his pulpit instruction and his pastoral duty. He speaks, too, of the church as exhibiting an equal improvement in its universal condition—congregations larger, members more consistent and zealous, and all parties more encouraged and hopeful. Ten persons have been recently added to their communion, and this they trust is but the beginning of better things.

*Portsmouth, Virginia*—Rev. J. W. K. Handy, pastor.—Although the Norfolk pestilence a few years ago had greatly afflicted this church, by the sudden removal of valuable members, influence and means, it has been greatly revived during the year. God has been pleased to grant them a season of religious refreshing, and not far from *forty souls* have been added to their communion since the last anniversary.

We dare not affirm, that by the extraordinary presence and power of his Spirit, God has visited during the year every church assisted by the Southern Aid Society; yet we may say, that we should be somewhat at a loss to mention the assisted church, whose report has reached us, which does not render thanks to God for some such blessing from above since our last anniversary.

The church in *Osceola, Missouri*, had received an addition of four members anterior to the month of August, and then writes:—"Recently we have been favored with a precious

work of grace in this community." And though most of the converts had connected themselves with other churches, they anticipated some accession to their own communion. The Rev. G. Foot, of Glasgow, Delaware, who had written in a state of great discouragement concerning his church, in acknowledging the receipt of the assistance forwarded, was encouraged to say:—"Since I wrote you, changes have occurred among my people. There have been several cases of conversion, as we hope, and they have determined to build a new church, and have raised \$3,000 for the purpose. An impulse has been given which promises good in the future." From the church in Hickman, Kentucky, and from the churches in Petersburg and vicinity, Tennessee, (under the care of the Rev. Mr. Broughton,) we have received no report. But as neither of these churches have renewed their application for assistance this year, it is highly probable that, by the Divine blessing, they have been enabled to accomplish their avowed purpose, and will act as *self-sustaining churches* for the future. He who built a church at West River, Maryland, the last year, at a cost of \$3,000, and declared that he did not see how it was possible for him to have secured a minister without the aid of the Southern Aid Society, writes us this year, that "we have large and attentive congregations every Sabbath, and I have good reason to know that there are many friends concerned on the subject of religion within the range of our influence." Nor does he doubt, in view of the "many evidences of God's goodness in the past, that the early and the latter rain will cause the seed to spring up and yield a harvest of souls to the glory of his name."

And now, dear brethren, may we not humbly hope, that the moneys expended by the Committee since the last anniversary have accomplished the object of their contribution. Deliberately review the results of the year. Call to mind all of good to man and of glory to God which we have reason



to believe has been effected by our *Tract Missionaries* in New Orleans, by the *Lutheran Synod* in Mississippi, by our missionaries to the *colored people* in Virginia, South Carolina and Georgia, by the *feeble churches revived* and encouraged, through our co-operation, in all parts of the country, and especially by the unreported issues of half of the appropriations of the year—we mean our missionary distribution to the Synods of Kentucky, (East) Tennessee, West Tennessee and Mississippi, and to the Presbyteries of the District of Columbia, Winchester, Hanover and Osage. Our Society is in its infancy, and, through lack of necessary labor, is but imperfectly organized, and, consequently, we have received and, of course, presented a very imperfect account of all the good which has been actually accomplished by the moneys which our Committee has granted *directly* to churches and ministers. Suppose to a full presentation of all the advantages which have flowed to the church and the world through the *direct* appropriations of the Committee to applicant churches and ministers, could be added *that equal amount of good* which has been probably produced by an equal amount of missionary means dispensed by our ecclesiastical almoners—beloved brethren—who have at least equal fidelity with ourselves, and are certainly better acquainted both with the laborers and the field; what, I ask, is the *legitimate impression* which should be made upon ourselves, our brethren, the friends and donors of the Society, and the community at large, in view of the *results* of the operations of the year?

When we survey the *work* of the Society—the churches organized—the sanctuaries built—the ministers sustained—the congregations revived—the souls converted—the slaves instructed—the ignorant, profligate and suffering poor hunted up and befriended—we must be permitted to say to all our brethren, that we do enjoy the hearty conviction that the Southern Aid Society, by *direct agency*, is a *servant of*

*God—a missionary of Jesus Christ.* Surely, it does not lack a *missionary field*—a territory of 844,144 square miles, embracing a population of ten millions of human beings, at least as greatly destitute as their northern neighbors; nor the *badge of a faithful missionary*—preaching the gospel and saving souls.

When we survey the *position* of the Society—standing between the North and the South, passing down the missionary contributions and fraternal sympathies of the one, and bringing back the grateful acknowledgments and reciprocating fellowship of the other—surely we need not say it is our most hearty and happy conviction, that *by indirect influence*, the Southern Aid Society is doing the very work of the *great Peace-maker*. We do believe that this Society thus *acts upon the very principle* imperatively demanded at this time by the sectional relations of the country. We do believe that this Society thus *breathes the very spirit* imperatively demanded in our day by the agitating temper of the times. Yes, brethren, while a thousand agencies, we fear, work only to foster groundless prejudices and perilous dissensions, we do verily believe that this enterprise, by its entire existence and operation, secures just what this country pre-eminently needs—the fair interpretation of the North by the South, and the fair interpretation of the South by the North. Nay; it is the chiefest glory of this institution that, by the very necessities of its organization, it *must* ever work the work of Him who is the Prince of Peace, for it ceases to exist on the day that it ceases to allay animosities, to appease strife, to heal divisions, and in tendency to bind the whole national family together in the bonds of Christian forbearance, charity and love.

Finally: when we review *the history* of the Society—when we recollect that, without one moment's serious disquietude, it has been steadily winning augmenting approbation from the North, spreading broader proclamations



through the South, receiving God's richer benediction upon all its work, and all this, without the labor or the *cost of one entire man*—we do humbly and solemnly hope it is *God's presence and guidance* which has marked the pathway of this Society from the day of its birth.

We have neither space nor heart for more than two brief remarks. We rejoice to report decided encouragement in the spirit and action of New England, so far as it has been reached by our District Secretary, the Rev. Mr. Farnham, of Boston. We should be faithless if we did not utter our deep conviction that the Society must have more labor. It has grown to dimensions requiring such an agency to collect, to correspond, to arrange, and to supervise—that to go on, trusting to Providence, with no greater outlay of reflection and action than has been provided hitherto, is nothing short of tempting God.

The Lord's blessing upon every Evangelical Missionary Society on earth, and especially in our own country! And if the Southern Aid Society *is of God*—if *He* it is who has brought this Society into being—*He* who has protected and prospered it, to the present hour—*then* the Lord of his mercy, through Jesus Christ, empower and constrain us, its officers and members, so to manage its affairs, that we shall not only command the esteem of all men, but shall persuade the *North* to covet the inward delight, the Divine reward of a *cheerful and liberal dispensation* of the precious *gospel* to our destitute brethren at the South; and shall encourage the *South* to study, in every way, to cherish a just and honoring estimate of the *generous piety* of the North.

# ADDRESS,

(IN SUBSTANCE,)

OF THE REV. J. D. MITCHELL, OF LYNCHBURGH, VA.

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MR. CHAIRMAN :

The reports just read present for our consideration topics of peculiar interest, and our Christian sympathies have been awakened in behalf of your Society, now in the successful prosecution of its Heaven directed mission. For, 1st, in the true spirit of gospel catholicity, you acknowledge all evangelical ministers and people as brethren in Christ, and you extend a brother's hand to all, by whatever name distinguished, who are needy, and are willing to receive your "aid." Is not this as near the realization of the idea of "church unity," as presented recently by a committee of the Protestant Episcopal Church, as we may hope for this side of the millennium? If we may be one in a co-operative agency for the support and spread of the gospel, without regard to sectarian lines; if our differences of doctrinal and ecclesiastical forms may exist, without attendant dissension and strife—the moral force of the spectacle presented to the world, will be far more effective than if we were all *agreed* on the non-essentials of religion. It exhibits the power of Christian faith and love triumphant over sectarianism and bigotry. But, eminently catholic as you are, both in your constitution and work, yet your reports show that your co-laborers are few. Why is this? Denominational and other missionary boards must be sustained! We would not diminish the power of one of them for good. Let them go forward, and God speed them in their appropriate work. Yet the "Southern Aid Society" is occupying a peculiar field, and doing a work *which no denominational society can do*. By your "aid," the gospel has been preached to thousands in the South during the year past, and to many it proved to be the power of God unto salvation. Surely, when Christians come more fully to understand the plan of your Society, and the necessity for its existence, many, many more will be found co-operating with you.

2d. Your Society, though located at the North, and raising its funds almost wholly in the North, performs its work in the South, to the peace of men and the glory of God. You have cast a new golden chain of love across the Potomac—thus binding together in a firmer bond the North and the South. You stand not afar off, calling us bad names, and performing the work in the North of fomenting divisions and strifes among brethren, providing pabulum for the morbid appetite of fanaticism, and playing into the hands of malignant traitors, who are seeking the dismemberment of this

glorious union of States. No, no! *By our own pastors and missionaries*, who are aided by your munificence, you enter our pulpits, and our parlors; you stand by the negro in the field, and in the cabin, and you proclaim to all, both bond and free, a glorious salvation. Whatever may be your views on the great question of "American slavery," your business, in this Society, is not to express views and conscientious convictions on that question, but to preach the gospel of Christ. You do not reproach the South with the guilt of living in the practice of an enormous sin, and threatening the withdrawal of your "aid" unless we free ourselves from all connection with slaveholding. No: you believe the gospel to be the only great reformer and conservative power on earth, and if men are blinded and lost in sinful habits, that the gospel is the only power that can enlighten and save; and, therefore, you say to us, "Go preach the gospel." Thus you stand out in beautiful and striking contrast with that great institution called the *American Home Missionary Society*, which has cut itself loose from the South, by declining to aid ministers or churches who are implicated in slaveholding. They have, in my judgment, virtually violated their Constitution, and their chartered name ought to be changed according to law; for with what propriety can that be called the "*American*" Society, which, by its own act, has become a *sectional* Society?

Is this *right*? Are they justifiable in the withdrawal of aid from the South, by the example of Christ or the apostles? Does not the Master say, "Go preach the gospel to *every creature*?" Are these brethren obeying the Divine command, when they *retreat* from the field that Providence had opened to them, and virtually say to nearly *ten millions* of their own countrymen, "You shall not have the gospel, *because you are living in sin*?" The "*Southern Aid Society*" here steps forth, not as the champion of any institution, North or South, but as the helper, in the gospel, of those in the South who are bearing the heat and burden of the day for Christ's cause, and who need and deserve their fraternal sympathy. Ah! this is the very spirit of the gospel.

You do your work in the South, *first*, on the white population. Churches which had been decimated by the pestilence, and were sinking under their discouraging circumstances, have been refreshed and strengthened by your timely aid, and many precious souls have been gathered into the fold of Christ. And other feeble churches, unable to sustain a stated ministry, are now, through your liberality, rejoicing in the enjoyment of the regular ministrations of the gospel. *Second*. You are doing a great work in the South for the *African race*. While, perhaps, every minister aided by you preaches regularly to both white and black, several of your missionaries preach almost exclusively to the *servants*, and also give them "catechetical instruction." Your report shows that many servants have been converted to God during the past year. This is a great work, and I doubt not eminently acceptable to the great Head of the church. "The poor have the gospel preached

unto them." Yet, in *this* labor of love, our motives are misconceived and maligned.

1st. The authoress of "*Dred*," (a book in which our Southern Christianity is caricatured,) endeavors to make the impression on her readers, that our religious instruction of the slave is only designed to increase his pecuniary value in the markets. Were this true, would we be blameless in withholding the knowledge of salvation from the poor slave? Because the Christian negro is worth more in the market, is his soul any the less precious?

Are we not to aid in sending him the gospel because some pecuniary benefit may accrue to the master from the slave's moral improvement? Who will assume the responsibility of declining to aid in such a work? Who dare *hinder* it? The Lord pronounced a fearful woe on those of whom he said, "*and them that were entering in, ye hindered.*" But *it is not true* that the Christian master is seeking his own pecuniary gain in the religious instruction of his servants. Truly, he does gain a *present* reward from this field of labor, but it is on the principle that "godliness hath the promise of the life that now is." It is the glory and triumph of Christianity that it reforms, elevates and dignifies a poor slave, so that often an ungodly master is compelled to acknowledge the power of true religion delineated in the life of his own slaves.

But, secondly, it is objected to our religious instruction of the slave, that the religion of the slave is of little worth. One writer asks, "As a general thing, can any reliance be placed on the virtue, the truth, the honesty, the fidelity even, of professing Christian slaves?" "The slave, in *spite of any views of religion which he has, steals*," &c.,\* What! *Christians steal and lie, &c.*? and this "in spite of *ANY* views of religion which they have?" *No, sir! No, sir!*

Mr. Barnes differs widely here from the authoress of "*Dred*." She leaves the impression on the reader that the character of the negro for intelligence, honesty and obedience is so much improved by the religious instruction given him, that slave owners consider it good economy to employ preachers and teachers, with the view of increasing the marketable value of their servants. But Mr. Barnes says: "With very few exceptions, Christian servants will steal;" that "no reliance can be placed on their honesty," &c.: and he evidently feels that it is hardly right to give currency or permanence to "so low a type of Christianity—to a religion that *steals and lies*." Mr. B., and the distinguished authoress of "*Dred*" may reconcile their discrepancies if they can; but Mr. B. may find it a more serious matter to answer to the great Master above for such a libel on the Christian character of more than 200,000 Christian slaves, many of whom are just as free from the debasement of such vices as the author of the tract entitled, "*The Church and Slavery*."

I feel it to be a duty to defend the Christian character of our

\* See Barnes' "*Church and Slavery*," pages 180, 181.



slaves, to whom we preach the gospel, and with whom we sit down at the table of one common Lord; and, in opposition to the statements of travelers and authors, on which Mr. B. relies, I may be permitted to bear my testimony, based upon an experience derived from a Pastorate of twenty-seven years, over masters and servants, during which I have always had in the church under my care, from five to one hundred colored members—*slaves*: and I do now declare, that in my judgment, and in that of the intelligent Eldership with whom it has been my privilege to be associated in the government of the church, “*that our colored members have exhibited a uniform consistency of moral and religious character.*” In my long pastorate, I remember only three cases of discipline amongst the servants; nor can a Christian servant be guilty of open immorality, or of inconsistent deportment, and escape the notice and censure of the church. For while the wicked around are ever watching for their halting, Christians are peculiarly watchful over one another, and every delinquency is almost certainly reported to the Pastor or Elders. Instances of high-toned piety are frequent among *them*. Not more frequent perhaps among the whites, North or South. How many Harlan Pages are there in New-York? How many Isabella Grahams? How many Miss Alibones in Philadelphia? The great mass of Christians possess a piety of the “*humblest order.*” Now, sir, on almost every plantation in the South where religion has taken hold, you will find one or more servants *eminent* for piety, whose defection in morals or religion would be almost as much a subject of remark, as the defection of their masters. One of the most pleasing and mighty reforms wrought in *our world* during the last twenty-five or thirty years, has been accomplished among the slaves of the South. Thousands and tens of thousands have been converted to God, and their condition in all respects greatly ameliorated. Houses of worship are built in many places for their especial use; while a large space in *every* house of worship is appropriated to them. But to their honor be it said, that the “Methodist Episcopal Church South” takes the lead in the religious instruction of the Negro. In the year 1856, they appropriated \$45,000 to missions in South Carolina, Georgia, and Alabama—nearly all of which went to sustain missions to the slaves; and they have their regular circuits, with traveling and stationed preachers, and districts, with their Presiding Elders, and a great and blessed work are they doing. May God speed them in *that*, and in *all* their labors of love. The Rev. Bishop Early, of the “Methodist Episcopal Church South,” not long since visited one of the rice islands near Savannah, a part of this mission field. Here are large estates, and a large number of slaves, who, although within hearing of the bells of Savannah, have never seen the city. The Christian minister is with them there on Sabbath, and in the week; and many have become pious. The Bishop preached to them, and observing their solemn and unbroken attention, he was much affected. He thought of the pro-

evidence of God that brought them to these shores, and of His grace that had brought so many to Christ; and he asked them, *Where were you twenty years ago?* There was a pause, and then an old man answered, and the others repeated after him, "In the region and shadow of death, master." Again he asked, "What did you know of the Apostles Creed, and Ten Commandments, and the Lord's Prayer, ten years ago?" They answered, "*Nothing at all, master.*" Again, he asked, "What did you know of the Bible, and the Christian religion?" They answered, "*Nothing at all, nothing at all, till the Lord's man brought it to us.*" Here is a mighty moral change—a people emerged from heathenish darkness into the light of the gospel of Christ. In the year 1853, our Methodist brethren had among the slaves, one hundred and twenty missions, one hundred and two missionaries, 39,934 members in communion, and 18,000 scholars in the Sunday-schools; while they have a very large black membership all through their "regular work." Our beloved Methodist brethren have carried on this blessed work almost alone, heretofore; but, the Lord helping us, with your "aid," we will enter more systematically into this good work, with them. Here, sir, is a wide, inviting field *ripe for the harvest*, and from it you have already garnered some precious grain; and there yet awaits your faith and labors of love, a larger ingathering of souls redeemed. Look at the field; extending from the Brandywine to the Rio Grande, with a population of more than 9,000,000 souls, of whom more than 3,000,000 are slaves. The church to which I belong, which will be known, after April next, as the "*United Synod of the Presbyterian Church of America*," is one of the agencies through which you may operate on that vast and difficult field. True, we are few in number, and widely dispersed over the South, having not more than three hundred churches, and not more than two hundred and twenty ministers, all told, should all retain their connection with us. Of these, only about thirty are without charge, so that at least one hundred and ninety may be considered working men. Your report shows that you have twenty-seven men aided by you, who are by your liberality able to devote their whole time to the work; and one hundred more men might be added to your list, if you had the ability to aid them. It is true, sir, that with few exceptions, almost every minister connected with us in the South, would be rendered more efficient in his own field, by a *little* timely aid from this Society. Many are engaged in teaching, or in farming, from absolute necessity, who would gladly relinquish these pursuits, and devote their whole time to the work of the ministry, could your Society furnish them with one or two hundred dollars per annum. The time and labor thus gained to the cause, would be equal to a large increase in the number of our laborers. A brother who has been released from a secular work by your aid, said to me, with flowing tears, I cannot express my gratitude for the Christian kindness which enables me to give my whole self to the work

of the gospel. Since receiving your "aid" he has been instrumental in the conversion of forty-five or fifty souls, most of whom are servants. Other instances of a similar kind could be mentioned, but I will not longer trespass on your time. Go on, sir, in your work of patriotism and Christian love. The God of our *Fathers will smile on you*. Go on—strengthen the ties of amity between the North and the South. Go on, in spite of every opposing cause—keep open the door of Christian fellowship and communion, until the South shall better understand and love the North, and the North shall better know and love the South; until the time shall come, when he who whispers "DISUNION," shall be accounted a foe to man and God.



## ADDRESS OF REV. DR. TODD.

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Rev. Dr. TODD, of Pittsfield, Mass., was introduced, and spoke as follows :—

MR. PRESIDENT :

Your compassion would be excited for me, I doubt not, should I tell you that I have borne the office, the duties, the anxieties and responsibilities of a pastor for thirty years, and yet had learned no lessons of modesty.

Thirty years ago, I thought I could have told you how to preach the gospel—how to make a sermon so that men would be likely to be converted ; but now I feel that I know but little about it, and if I had to go to the judgment with nothing to show but the fruits of my life and the results of my ministry, it would be a sad account indeed.

Thirty years ago I could have told you how to grapple with and lift this and that great moral and social evil out of the way, and how to reach humanity in her lowest need, and lift her up to spiritual life, and light, and liberty ; but after watching the providences of God all these years, and having so often seen the wisdom of men brought to naught—seen bright schemes blown away, and waves of changes sweep over one way, and then roll back another ; after having seen the most confident predictions of men come to nothing, and the most confident plans sink out of sight—I am learning to be modest. I have so often seen God in his providence turn the wisdom of men into confusion, that I am prepared to say, whoever may be wise, I can lay but modest claims to wisdom ; whoever may be confident, I am not ; whoever may be violent, and feel that it is his mission to be fierce, to make war or to curse his fellow-sinners, I do not feel that to be my mission.

I once thought I understood something of cause and effect ; but I have seen causes no bigger than a midget's eye, produce results incalculably great. I have seen events so great in their bearing and results, turn upon hinges so small, that I feel modest in predicting what will accomplish this or that. The great hand and the mighty mind that plans and moves all events, does not move in the paths of human wisdom nor borrow light from created sagacity.

I find myself living, laboring, praying and hoping in a world full of evils ; but I believe the wisdom and the mercy of God has provided a remedy that will first mitigate and ultimately remove all these, and renovate even humanity. When the Son of God looked upon the world as he hung on the cross, he saw it bound in

strong chains, which ages had been forging and weaving around it. The river of life was almost dried up, and the trees on its banks had no leaves for the healing of the nations; and the poisonous trees of sin had cursed almost the whole earth. His gospel laid the axe at the root of these trees—a power that was to root out every evil—a scourge that was to expel all iniquity from the temples of God—the strong man that was to bind the man of sin and spoil his goods. It was the renovator of humanity. It met and grappled with the works of the devil, of every name and kind, and made war upon all sin, whether organic among nations woven into human governments—such as idolatry, polygamy, slavery, and public licentiousness; or whether it was mastering and destroying individuals. These sins had mounted the thrones of earth, swayed the halls of legislation, and dictated human laws. Darkness covered the earth, and gross darkness the people.

It is the mission of the Son of God to destroy the works of the devil; of his Gospel, to root up every poisonous tree, the earth over—to cast salt into every bitter fountain—to purify the very air that we breathe, and thus renew the face of the earth.

From the day that the word of God was completed and sealed up—to the end of time, the Bible is to decide all moral questions. It is a sun that never goes down or leaves us in darkness. It contains a Bill of Rights for every son and daughter of Adam, and I am glad to believe that the world is becoming satisfied that there is not wisdom enough, or light enough, or goodness enough in man to settle these questions.

The gospel found the world filled with idolatry. It makes war upon it in all countries, in all circumstances, without compromise—without any allowance. The very heavens were worshiped, and the earth was filled with gods. But no created thing can ever be compared to God, or ever be allowed to represent him. The Bible forbids it, and for eighteen hundred years has been waging war upon it. It has achieved much, but not a third part of the human race has yet been delivered from its power. The nations that have cast off its bands and risen above its pollutions, have gone up high in the scale of intelligence and power, such as was never attained under any system of idolatry.

It has confronted polygamy, and done a great work by showing the mind of God in the institution of marriage; but the earth is yet polluted by it. Licentiousness, and the sin, in my estimation, by *far* the greatest sin on which the eye of Heaven at this moment rests, still lives in green vigor. Nothing but the clear unmistakable teachings of Jesus Christ on this subject keeps this dead sea of iniquity from spreading over all the earth, and drowning everything virtuous or beautiful.

The gospel found the earth under the full curse of slavery—woven into the forms of social organization, protected by law, and sanctified by all forms of heathenism. The curse still remains; and probably no nation under heaven can be found, which has not

the very essence of it in some shape or other. It has one shape in one country, and another shape in another country; but it is human nature the world over, for the strong to oppress the weak and make him serve him. In some places the gospel has done much to mitigate, or to remove the curse—more in one place than in another; sometimes the slave-power is invested in the government, sometimes in the individual. I have traveled North and South in this country, and over the most of Europe, and have seen oppression in one form or other everywhere. The work of the gospel is to do away with oppression the world over; and it has begun the work—but only made a beginning. That the day will come when civil liberty will be the boon of every child of Adam—when the brotherhood which the gospel enjoins shall link heart to heart, and there shall be neither Greek nor Jew, barbarian, Scythian, bond or free, but Christ shall be all in all—I cannot doubt. The blessed gospel cuts its own path, for it is a two-edged sword. I believe my Bible contains a bill of rights from Heaven which makes me free—my children free—and which proclaims this birth-right of every human being, unless he forfeits it by crime, or is incapacitated for enjoying it by the providence of God. I believe my Bible brings hopes, too, brighter than earth, vast as eternity, truthful as God!—hopes! as much above all that is earthly, as the spangled heavens are brighter than the clouds of the earth. And I believe my Bible exalts the *soul* above all earthly things and conditions; so that the highest work ever done in the creation of God was to redeem it, and the highest commission ever given to mortal man is to proclaim its salvation, and the highest boon ever received by mortal man, is to receive the gospel of Jesus Christ into his heart.

As I have such confidence that the gospel is made for man, I have no fears to proclaim it everywhere, in all its fullness and sweep. Only give us the spirit of the blessed Redeemer, and we can preach him anywhere, in *this* land, certainly. I cannot understand why men who have been redeemed by the blood of Jesus—who are equally sinners—who are soon to meet at the judgment-seat—and who hope to go to the same heaven—I cannot see why they should be afraid of each other! I cannot see why the disciples of Jesus at the North should be afraid to send the gospel to the white man and to the black man at the South—lest that gospel should be abused to sanction sin! I cannot see why the disciples of Jesus at the South should want to shut us out from coming to them—as Christ would come—as Paul would come—determined to know nothing among them but Christ Jesus and him crucified. I have no courage to boast of, and no zeal for martyrdom; nor do I claim to be a pattern; but this I do say, that with my views of the commission I have received from Jesus Christ, I should have no fear to go and publish it in any pulpit, in any school-house, in any cabin in the land. If men are great sinners—so great that you fear they will not hear the faithful preaching of the

gospel—it is time they had it. I believe in the power of the gospel; I believe it is God's appointed means of regenerating the individual man, then the neighborhood, then the nation, and lastly, its government. If I am a fool in this, I am a fool for Christ's sake. If my mantle of charity is wide, my Judge knows it is not wider than what I shall want to cover me at the last great day.

Allow me here to drop a side remark. I have read and heard a great deal on the question of slavery in my country—so have all. We have talked, and written, and wrangled, and voted about it; but I fear we have not prayed enough over it. The *real* difficulty, as it lies in my mind, has never yet been discussed. It lies deeper than anything I have yet heard explained. It is *deeper* than the question of emancipation or extension of slavery. I shall not go into it now. I only say that the great difficulty has not yet been discussed.

We sometimes talk of a man's having but *one* idea. Well, if that be great enough and correct enough, it is about enough for one man to carry. But if a man is satisfied with one, it should be a great one.

There is gradually rising up before the heart of Christianity in this country, and the heart of Christianity in England, two great questions—greater than they ever before tried to grasp.

In this country, it is not what shall we do with three or three and a half millions of slaves—it is not how shall we balance between the twenty-five millions of our race, and the three or even four millions of slaves among us, but it is, what shall we do with the African race? The whole continent of Africa—the whole race is, in the providence of God, thrown at our door, and the destiny of the whole race, under God, is in our hand. It looms up in magnitude, in importance, and in responsibility, that makes me shudder. Political men may do as they will. They read not God in his providences. But Christians do; and let me say to my generation, that it is the *race*—the whole African race—that you are wrestling about, and one hundred, and probably two hundred millions of the human family are thrown before the church of God in this land, to be educated, to be christianized, and to be fitted for the destiny of men here, and saints hereafter.

The question before Christian England at this moment, is not merely how to take Delhi and suppress the insurrection, so fierce and so cruel, but it is what will the Christian heart of England do with the one hundred and fifty millions of the human family whom God, in his providence, has thrown at their door? The fate of the East India Company is nothing to this. There is an education work and an emancipation work to be done there, as well as in this country.

Our nation, it is plain, is going through the process of education on the slavery question. The mind of the whole land is moved to study it. God is turning over pages in his providence for us to read. You find one page in the process and kingdom of



Hayti—a second at Sierra Leone—a third in the Southern States of this country—a fourth at Liberia—a fifth in the settlement of slaves in Canada—and a sixth in the discussions going on everywhere. I say, the subject of slavery in the South is but a small part of the question, or the duty before Christian America. The chain of Providence includes all—the entire race—and it will never stop short. So with England. She never had so great a question laid directly on the heart of piety there, as the question, what shall she do with the inhabitants of India?

We have need to look on these great questions as those that the providence of God has called upon us to ponder. We have need of all the calmness, all the kindness, all the light, all the brotherly love, all the prayer we can command. The question is decided both in the Bible and in God's providence that we cannot throw out the banner of Christ and ask the world to go with us as we attempt to light up humanity, and leave one whole race behind us! We cannot inscribe on that banner, "Glory to God in the highest, peace on earth and good-will to men," and leave a whole race behind us. The races must rise together.

It is, therefore, our first great duty to preach the gospel to every creature—to baptize our whole country, North and South, East and West, with the gospel spirit. If one organization cannot do all the work, others must aid. I have no scorching sarcasm, no withering rebukes, no burning invective against the Home Missionary or any other society of like kind. I stand, as I always have stood, their firm friend, and so shall I ever stand. But I dare not say that the gospel shall not be preached to every creature in this land.

When the pendulum has been thrown over too wide an arc, its rebound carries it too far on the other side. I have seen the day when I was considered rather ultra as an anti-slavery man. Now, I suppose, I am behind the age—though my foot has not moved. Soon, I have no doubt, there will be a reaction, and I shall again be in fashion, or perhaps ultra.

But one word more. For the quarter of a century during which we have been discussing the slavery question, we have done very little, either for the master or the slave. I have more confidence in preaching the everlasting gospel to both, than in all other things. We have Divine authority,—nay, the Divine command for that. Send the gospel to them, in its richness, in its mercy, in its fulness, and see if it does not make them quite as good as it has made us good;—see if the Holy Ghost will not own it, and carry it home to the conscience, and make it the power of God—to bring down the lofty, to light up the lonely, to give hope to lost men, and lost men to Jesus Christ.



BOSTON, SEPT. 29TH, 1857.

MY DEAR SIR :

In reply to your note, asking my thoughts and feelings in regard to "The Southern Aid Society," I have to say, that I attended the annual meeting of the Society, in May last, and listened, with the profoundest interest, to the masterly speech of the Rev. Dr. Bethune, on that occasion. That speech, in connection with your Reports and other documents, which I have read, strengthened and confirmed my conviction that the principles and aims of the Southern Aid Society were eminently Christian and patriotic, and that, without the possibility of doing any harm, it could hardly fail to do incalculable good. Whatever be the evils and the wrong of slavery, they are better touched by the spirit and the truths of the Gospel of Christ than by any other power; and just in proportion as we can make this spirit and these truths prevail at the South, and at the North also, just in that proportion we take from slavery its worst evils, lead all parties, North and South, to look at it in the light of God's providence and Christ's truth, and thus prepare the way for its removal. Slavery exists as a fact at the South. Whatever we may think of it, we can do nothing better for it—nothing better for the master and the slave, and the relation subsisting between them—than to diffuse among them the loving, tender, compassionate, sanctifying spirit of the Gospel. In this view, I look with deep interest upon the operations of the Southern Aid Society, and feel that it has a strong claim, so far as I have studied and understand its methods, to the sympathy and support of our Christian community.

With great regard,

Very respectfully yours,

J. S. LATHROP.

REV. LUTHER FARNHAM.

# LIFE MEMBERS,

MADE BY THE PAYMENT OF \$100 OR MORE AT ONE TIME.

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## FORM OF A BEQUEST.

I bequeath to my executors the sum of \_\_\_\_\_ dollars in *trust*, to pay over the same in \_\_\_\_\_ after my decease, to the person who, when the same is payable shall act as Treasurer of the Southern Aid Society, formed in the city of New-York, in the year eighteen hundred and fifty-three, to be applied to the charitable uses and purposes of said Society, and under its direction.

# TREASURER'S REPORT

FOR THE YEAR ENDING WEDNESDAY, OCTOBER 28, 1857.

## RECEIPTS.

Balance in Treasury at last Anniversary, .....	\$3,833 04
Since received in cash, .....	7,465 14
Total cash resources during the year, .....	\$11,298 18
Payments during the year, .....	10,131 93
Balance now in the Treasury, .....	\$1,166 25
Of which has been appropriated, and will soon be called for, .....	1,000 00
Leaving an available Balance in the Treasury of .....	\$166 25

Besides which, there are outstanding subscriptions, most or all of which are believed to be ultimately good, of \$2,850.

The following is a list of the donations received:—

### STATE OF MASSACHUSETTS.

Field Fowler, Boston, .....	\$100 00	J. White, Jr., Boston, .....	\$10 00
Wm. Perkins, " .....	10 00	C. J. F. Allen, " .....	10 00
C. Homer, " .....	10 00	J. C. Howe, " .....	10 00
J. Read, " .....	10 00	J. C. Dunn, " .....	10 00
O. D. Myrick, " .....	10 00	T. R. Marvin, " .....	5 00
James Lee, Jr., " .....	10 00	G. R. Fisk, " .....	5 00
S. R. Spinney, " .....	10 00	T. C. Stearns, " .....	5 00
F. J. Parker, " .....	10 00	J. B. Kimball, " .....	5 00
B. F. Hallett, " .....	10 00	C. H. Brown, " .....	5 00
Theodore A. Neal, Salem, .....	10 00	W. J. Hubbard, " .....	5 00
Watson Freeman, Boston, .....	10 00	W. W. Chenery, " .....	5 00
J. Richard, " .....	5 00	N. B. Gibbs, " .....	5 00
Theo. Frothingham, " .....	5 00	B. F. Burgess, " .....	5 00
B. T. Reed, " .....	5 00	G. P. Davis, " .....	5 00
C. Levi Woodbury, " .....	5 00	Mrs. B. Sprague, " .....	5 00
S. S. Seavy, " .....	5 00	G. Drake, " .....	5 00
S. Q. Cochran, " .....	5 00	R. M. Howe, " .....	5 00
Several friends, " .....	23 00	T. Waterman, " .....	5 00
J. L. C. Amee, " .....	5 00	S. L. Cragin, " .....	5 00
E. Hathaway, " .....	3 00	F. O. Watts, " .....	5 00
J. B. Weeks, " .....	2 00	S. Wildes, " .....	5 00
Robt Ripley, " .....	2 00	Four Friends, " .....	12 00
N. Gale, " .....	1 00	S. Wengill, " .....	1 00
Wm. B. Dennison, " .....	1 00	A. G. Peck, West Cambridge, .....	5 00
Thos. Groom, Dorchester, .....	5 00	R. W. Holman, Newton, .....	5 00
George H. Gray, West Cambridge, ..	5 00	L. Sweetser, Amherst, .....	10 00
Geo B Nichols, Roxbury, .....	5 00	William Ropes, Boston, .....	100 00
Pilgrim Church, North Weymouth, ..	7 54	Edward Everett, " .....	10 00
Congregational Church, Chester, ...	6 00	Robt. C. Winthrop, " .....	10 00
J. S. Lathrop, Northampton, .....	100 00	Rufus Choate, " .....	10 00
Mrs. J. S. Lathrop, " .....	15 00	H. J. Gardner, " .....	10 00
Miss E. S. Lathrop, " .....	5 00	T. B. Waller, " .....	10 00
John Clark, " .....	150 00	S. Tilton & Co., " .....	10 00
James M. Beebee, Boston, .....	100 00	F. H. Story, Jr., " .....	10 00
A. Kingman, " .....	100 00	J. T. Heard, " .....	10 00
Chas Stoddard, " .....	25 00	E. A. Boardman, " .....	10 00
C. G. Rickman, " .....	20 00	T. A. Ford, " .....	10 00
G. W. Thayer, " .....	20 00	Mrs. H. Gray Otis, " .....	5 00
E. S. Tobey, " .....	20 00	J. Richardson, " .....	5 00
C. H. Hulburt, " .....	20 00	L. Rice, " .....	5 00
A. W. Stetson, " .....	15 00	H. Crocker, " .....	5 00
Moses L. Hale, " .....	10 00	P. Fowle, " .....	5 00

J. P. Rice, Boston,.....	\$5 00	A. H. Poor, Boston,.....	\$3 00
J. A. Newell, ".....	5 00	D. E. Snow, ".....	3 00
Mrs. Nancy Lawrence, Boston,.....	5 00	M. Habut, ".....	3 00
Anonymous, ".....	11 00	James Fowle, ".....	2 00
A. W. Austin, Roxbury,.....	25 00	C. J. B. Moulton, ".....	1 00
John Aiken, Andover,.....	10 00	Thos. J. Hadley, ".....	1 00
Coll. First Cong. Ch. Marblehead,...	57 00	Three Friends, ".....	7 00
" " " ".....	50 00	Josiah L. Hale, Newburyport,.....	10 00
" " " ".....	9 00	William Cushing, ".....	10 00
" " " ".....	19 25	John N. Cushing, ".....	10 00
N. T. Leonard, Westfield,.....	7 64	Joshua Hale, ".....	5 00
E. M. Dunbar, Cambridge,.....	25 00	Moses Davenport, ".....	2 50
L. Valentine, ".....	15 00	N. Folansbee, ".....	1 00
J. P. Mellidge, ".....	10 00	Two friends, ".....	2 00
C. B. Richardson, ".....	5 00	Ithamer W. Beard, Cambridge,.....	10 00
E. W. Davis, ".....	5 00	W. West Cambridge,.....	3 00
J. M. Cutter, ".....	5 00	Rev. Solomon Peck, D. D., Roxbury,	5 00
Two Friends, ".....	5 00	J. W. Cushing, ".....	5 00
W. R. Broughton, ".....	2 00	C. F. B., ".....	5 00
J. W. Gates, ".....	2 00	Charles Howe, Dorchester,.....	5 00
A. Houghton, ".....	1 00	C. C. S., Charlestown, ".....	5 00
E. G. Tileston, Waltham,.....	25 00	Joseph Adams, Danvers,.....	5 00
S. A. Eliot, Boston,.....	25 00	Cash, Boston,.....	5 00
W. M. Lothrop, ".....	15 00	E. Caldwell, Ipswich,.....	5 00
J. A. Fearing, ".....	10 00	Three friends, ".....	7 00
Wm. Makepeace, ".....	10 00	D. D. Hart, Woburn,.....	5 00
E. Dale, ".....	10 00	J. A. Gould, ".....	2 00
H. S. Chaso, ".....	10 00	Miss Sarah T. Willis, Kingston,.....	5 00
W. B. Spooner, ".....	10 00	George Russell, ".....	1 00
Wm. Brown, ".....	5 00	A friend, ".....	0 50
F. Waterman, ".....	5 00	Fletcher Webster, Marshfield,.....	5 00
H. L. Hallett, ".....	5 00	Rev. Hiram Carleton, Barnstable,...	2 00
G. J. F. Bryant, ".....	5 00	Mrs. K. Taylor, Manchester,.....	1 00
H. C. Hutchins, ".....	5 00	Mrs. Lucy Fisk, Upton,.....	1 00
J. R. Kimball, Woburn,.....	10 00	Samuel Farrar, Andover,.....	5 00
Mrs. A. H. Trask, ".....	10 00	Prof. W. G. T. Shedd, ".....	3 00
Rev. J. A. Copp, Chelsea,.....	10 00	Albert Abbott, ".....	1 00
M. P. Wilder, Dorchester,.....	5 00	Mrs. Lydia B. Edwards, ".....	1 00
Levi Fay, Boston,.....	3 00	W. W. Davenport, Roxbury,.....	3 00
Franklin Haven, ".....	100 00	Joseph Holbrook, Concord,.....	5 00
Caleb Stetson, Braintree,.....	100 00	J. S. Ropes, Roxbury,.....	10 00
L. Lothrop, Boston,.....	10 00	Cash, Cambridgeport,.....	2 00
T. W. Nickerson, ".....	5 00	John Jenkins and family, Falmouth,	15 00
Thos. J. Lee, ".....	5 00	From Rev. L. Farnham, Cor. Sec. &	
P. S. Fiske, ".....	5 00	Treas. for N. Eng., (not specified.),	45 86
George Rogers, ".....	5 00		
L. Farnham, ".....	5 00		
Joseph Farwell, ".....	4 00		
		Total,.....	\$3,305 29

## NEW-YORK.

Mrs. Sarah E. Wright, N. Y. City,...	\$10 00	Estate of Wm. Cummins, St. Law-	
Church of Pilgrims, Brooklyn,.....	50 00	rence Co., N. Y.,.....	\$50 00
Guy Richards, N. Y. City,.....	50 00	Rev. Marcus Ford, Newark Valley,...	10 00
Elisba C. Wilcox, ".....	100 00	A Friend of Sou. Aid Soc. ".....	10 00
Mrs. Geo. Ireland, ".....	5 00	Thos. Suffern, N. Y. City,.....	500 00
Int. on Mr. Wright's acceptance, N.Y.		James Boorman, ".....	500 00
City,.....	7 00	Thos. Porteous, Brooklyn, N. Y.,...	100 00
W. W. Chester, N. Y. City,.....	50 00	James Wright, N. Y. City,.....	25 00
Benj. Douglas, ".....	200 00	G. Clark, Deposit, N. Y.,.....	3 00
C. W. Fry & Co., ".....	25 00	A. Devereux, ".....	5 00
J. H. Brower, ".....	50 00	J. L. Morrill, N. Y. City,.....	3 00
W. M. Titus, ".....	25 00	Z. S. Ely, ".....	50 00
Thos. A. Cummins, ".....	50 00	B. F. Wells, Upper Aquebogue, L. I.,	5 00
Lucius Hopkins, ".....	200 00	Bruff, Brother & Seaver, N. Y. City,	5 00
Richard C. Morse, ".....	50 00	Cash, N. Y. City,.....	5 00
Mrs. A. Bronson, ".....	50 00	E. M. & P. P. S., N. Y. City,.....	10 00
A Thank-offering from a subscriber		Corning & Co., ".....	25 00
to the N. Y. Observer,.....	10 00	Jeremiah Baker, ".....	10 00
Norman White, N. Y. City,.....	20 00	R. H. Winslow, ".....	100 00
A friend, ".....	15 00	B. M. Whitlock, ".....	100 00
Wm. G. Bull, ".....	50 00	Wilson G. Hunt, ".....	20 00
Cornelius Smith, ".....	20 00	J. P. Crosby, ".....	25 00
Wm. L. King, ".....	50 00	Stow & Smart, ".....	10 00
Robert Boorman, ".....	50 00	Henry L. Young, Poughkeepsie, N. Y.,	10 00
Episcopalian, ".....	5 00	A. B. S., Hudson, N. Y.,.....	10 00
E. R., ".....	50 00	D. D. Briggs, N. Y. City,.....	3 00
D. B. Holbrook, ".....	10 00		
F. E. Mather, ".....	15 00		
		Total,.....	\$2,511 0

## PENNSYLVANIA.

John A. Brown, Philadelphia,.....	\$200 00	Gay Cook, Philadelphia,.....	\$10 00
Ambrose White, ".....	50 00	Miss S. A. Holbrook, ".....	5 00
Alex. Fullerton, ".....	50 00	Mrs. Dickerson, ".....	5 00
S. H. Perkins, ".....	25 00	A. R. Perkins, ".....	5 00
A. Fassett, ".....	25 00	J. B. Sutherland, ".....	5 00
H. J. Williams, ".....	25 00	Cash, ".....	5 00
J. C. Farr, ".....	20 00	Cash, ".....	3 50
Chas. Robb, ".....	20 00	S. Wash, ".....	5 00
J. C. Donnell, ".....	20 00	George Young, ".....	5 00
J. M. Atwood, ".....	15 00	Mrs. Harris, ".....	5 00
Mrs. Genimell, ".....	15 00	Mrs. Mary B. Haralson, Philadelphia,.....	10 00
Mrs. Dunton, ".....	10 00	Joseph H. Dulles, ".....	100 00
Dr. Shippen, ".....	10 00		
W. A. Brown, ".....	10 00	Total, .....	\$658 50

## RHODE ISLAND.

A. Duncan, Providence,.....	\$25 00	W. H. Cranston, Newport,.....	\$5 00
R. J. Arnold, ".....	20 00	A friend, ".....	1 00
M. D. Ives, ".....	10 00	W. W. Hoppin, Providence,.....	5 00
A. D. & J. Y. Smith, ".....	10 00	Resolved Waterman, ".....	5 00
S. Adams, Jr., ".....	5 00	J. N. Mason, ".....	8 00
J. W. Vernon, ".....	5 00	Cong. Church, River Point,.....	3 35
W. B. Lawrence, Newport,.....	10 00		
Benj. Finch, ".....	10 00	Total, .....	\$127 35
Samuel Engs, ".....	5 00		

## CONNECTICUT.

A. Merwin New Haven,.....	\$1 00	A. C. Wilcox, New Haven,.....	\$5 00
M. D. H., Enfield,.....	5 00	Mrs. Henrietta F. Whitney, N. Haven,.....	10 00
Wm. C. Cramp, New London,.....	30 00	Friends in Westport, .....	15 00
Mrs. Rev. Dr. Taylor, New Haven,...	3 00		
H. F. Curtis and others Fairfield,...	25 00	Total, .....	\$116 00
A friend in Connecticut,.....	22 00		

## NEW JERSEY.

Rev. W. H. Steele, Newark,.....	\$100 00	M. Holmes, Newark,.....	\$3 00
Mr. Campfield, ".....	1 00		
J. A. Halsey, ".....	10 00	Total, .....	\$115 00
A. Friend, ".....	1 00		

## OTHER STATES.

D. M. Russell, Gainsville, Ala.,.....	\$50 00	Presbyter'n Church, Winchester, Va.,.....	\$30 00
Anonymous, Baltimore, Md.,.....	100 00	Mrs. Maria L. Sheldon, Richmond, Va.,.....	5 00
Refund by Rev. P. C. Ingraham, Mo.,.....	40 00	Wm. Anderson, Mich.,.....	2 00
Wm. S. Smith, Detroit, Mich.,.....	50 00	Joel Carter, Nashua, N. H.,.....	5 00
Presbyterian Church, Midway, Ky.,.....	35 00		
Mrs. Jane E. Allen, Springfield, Ill.,.....	10 00	Total, .....	\$332 00
Mrs. Bergen, ".....	5 00		

## RECAPITULATION.

Massachusetts, .....	\$3,305 29
New-York, .....	2,811 00
Pennsylvania, .....	658 50
Rhode Island, .....	127 35
Connecticut, .....	116 00
New Jersey, .....	115 00
Other States, .....	332 00

Total cash receipts, .....\$7,465 14

Balance last year, ..... 3,833 04

Total cash resources, .....\$11,298 18



## DISBURSEMENTS.

Of the disbursements, \$8,930 has been paid for missionary labor, including expenses of several clergymen in going to the Southern field. The items are as follows:—

Rev. G. W. Leyburn, Bedford Co., Va., including \$250 appropriated for the previous year,.....	\$550 00
Rev. D. C. Ingraham, expenses and outfit to Mo., of which \$40 was afterwards returned,.....	80 00
Rev. Charles Miln, outfit to Virginia,.....	50 00
Rev. G. H. Brown, Attalaville, Mississippi,.....	100 00
Rev. C. D. Austin, Raleigh, Mississippi,.....	100 00
Rev. S. R. Sheppard, Homewood, Mississippi,.....	100 00
Rev. J. D. Stingley, Attalaville Mississippi,.....	100 00
Rev. J. T. Waruer, Webster, Mississippi,.....	100 00
Rev. Silas Livermore, outfit to Virginia, and salary one year,.....	300 00
Rev. J. E. Walton, West River, Md., .....	250 00
Rev. B. Roberts, Hickman, Kentucky,.....	200 00
Rev. Jas. H. Phillips, Hannibal, Mo.,.....	150 00
Rev. Jas. M. M'Lean, Mobile,.....	250 00
Rev. George Foote, Glasgow, Del.,.....	100 00
Rev. Brice A. Martin, Virginia, .....	200 00
Rev. William M. King, Garden Valley, Texas,.....	150 00
Rev. Alex. M'Glashan, Mobile,....	250 00
Ladies' Tract Society, New Orleans, .....	200 00
Rev. Robert Campbell, Trinity, Louisiana,.....	250 00
Synod of West Tennessee,.....	500 00
Samuel Murdock, City Mission, New Orleans,.....	200 00
Rev. T. N. Haskell, Washington City,.....	250 00
Rev. A. D. Pollock, Fauquier County, Virginia,.....	150 00
Synod of East Tennessee,.....	500 00
Richmond (Virginia) Missiouary Society,.....	400 00
Synod of Mississippi, .....	500 00
Synod of Kentucky,.....	500 00
Rev. Henry M. Hazeltine, expenses to Virginia,.....	50 00
Rev. Heurie Smith, Leesburg, Virginia,.....	150 00
Presbytery of Washington, D. C.,.....	500 00
Presbytery of Winchester, Virginia.....	750 00
Rev. A. G. Taylor, Walnut Grove and Mt. Zion Churches, Mo.,....	200 00
Rev. G. W. Harlan, Osceola, Mo.,.....	150 00
Rev. J. W. K. Haudy, Portsmouth, Virginia,.....	200 00
Baptist Church in Santee, South Carolina,.....	100 00
Osage Presbytery, Mo.,....	250 00

Rev. Joseph Williams, Darien, Georgia..... \$100 00

Total to ministers and missionaries in the Southern field,..... \$8,930 00

Three thousand five hundred copies Third Annual Report,.... 167 51

All other expenses, .. 1,034 42

Total payments, .....\$10,131 93

Of the \$1,034 42 expenditures for other purposes than the support of missionaries and printing the Annual Report, there was paid the salary of the Secretary and Treasurer for New England,..... \$500 00

Incidental and traveling expenses of do., ..... 80 27

Office rent in Boston,..... 42 37

Expenses of Society's meeting in Boston,..... 43 00

Expenses of meeting at New-York,..... 42 75

Expenses of meeting at Philadelphia,..... 69 75

Traveling and incidental expenses of General Agent and his coadjutors, 172 05

Postage, freight and telegraphic despatches,..... 32 98

Rev. O. Brown for services at office,..... 26 25

All other expenses,..... 25 00

\$1,034 42

Reviewing the actual receipts of the Society from the date of its organization, we find as follows:—

First year, ending last Wednesday in October, 1854,..... \$4,595 12

Second year, ending last Wednesday in October, 1855,..... 8,885 27

Third year, ending October 21, 1856,..... 11,348 56

Fourth year, ending October 28, 1857,..... 7,465 14

Total in four years,.....\$32,294 09

PAYMENTS—*Of which for ministers  
and missionaries.*

First year....\$4,272 78 \$2,420 00

Second year,.. 6,123 10 4,667 00

Third year,..10,600 03 9,438 00

Fourth year,..10,131 93 8,930 00

Total payments in four years,.....\$31,127 84 \$25,455 00

On hand, but mostly appropriated,..... 1,166 25

Total,.....\$32,294 09

GERARD HALLOCK, *Treasurer, 91 Wall Street.*

October 28, 1857.

ERRATA.

On page 42, in the signature of the letter, for "J. S. Lathrop," read "J. K. Lothrop."

In the list of Life Members, page 43, "William Ranken" should be "William Rankin;" and "John Stoddart" should be "John Stoddard."

On page 47, in Rev. Geo. Foot's name, the final "e" should be omitted.